

The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOL. XXXVIII

JACKSON, MISSISSIPPI, JULY 27, 1916

NEW SERIES, VOL. XVIII, NO. 30

Pastor Maum is this week conducting a meeting at Gunnison, having Brother Barnhill to his assistance.

W. H. Morgan helped Brother Sid Williams in a meeting in Heuck's Retreat church, Lincoln county. There were nineteen received.

We were sorry to miss the visit in the office of Brother R. A. Kimbrough, of Shreveport, La. He had been in a meeting near Prentiss, Miss., in which a large number were baptized.

Clip this paragraph and send it with twenty-five cents to The Baptist Record, Jackson, Miss., and you will receive one dollar's worth of magazines, back numbers, no two alike, and all good reading.

President Wilson is pushing a child labor bill in Congress over the protest of some Southern senators. The plan is to make impossible the interstate shipment of goods made by children. It is coming, and the mills had just as well adjust themselves to the new conditions.

The most hopeful sign of peace in Europe is the formation of a society in Germany of influential men of various avocations to advocate peace by means of lectures and writing. The government hitherto has forbidden such discussion, but is not interfering with these men. It seems that they are more inclined to peace on easier terms since the great offensive move of the allies in France and the Russians in the east.

It is said that Atlanta is sobering up marvelously since the new liquor law went into effect. And it is the same story in many places in Mississippi. No law since that which banished saloons from our State has done anything like the amount of good that the two recent enactments of the legislature limiting the amount of whiskey to one quart in two weeks and forbidding liquor advertising. Mississippi was never so sober as it is today and every true man ought to help to keep it that way by voting for the new laws in November, if the referendum vote is taken.

Ex-Governor J. Frank Hanly, of Indiana, has been nominated by the prohibitionists for the United States presidency. He is a strong man with a clean record. Dr. Ira Landreth, a Cumberland Presbyterian preacher, of Nashville, Tenn., was nominated for the vice-presidency. The candidates this year for these high offices are "all honorable men and whoever is elected the country will have no reason to be ashamed." We judge that Mississippians, however, will have no special difficulty in deciding to vote the same way they have been doing for half a century and more.

Don't invite your friends to come and visit you during a protracted meeting. This is not a time to have your mind on entertaining. Give yourself wholly to the work of the meeting. Don't go to visit your friends while they are attending a revival meeting. This is no time for social pleasures. Some people think this is a good time to eat watermelons and "pies and things." But the kingdom of heaven is not eating and drinking; and visitors are generally a serious hindrance to a meeting. If you are a visitor at such a time, put all your strength into the work of the revival. Be a help and not a hindrance.

A "profane man," according to the Scriptures, is one without a proper sense of spiritual values, who sees no worth in anything that cannot be made into soup for a hungry man, as was true of Esau. To Jacob, shrewd and questionable, almost unscrupulous, as were his methods, the promise of a spiritual inheritance was more than herds and flocks. To him the possession of the promise was a very real matter and slowly through the years it transformed his life and clarified his vision. To one man the traditions of his fathers and the family honor is a sacred trust of honor. He may grow lean of purse, but he will treasure the slightest trinket that preserves to him the association of those who gave him being a heritage that make life worth preserving. A profane man is a spiritual vandal who ruthlessly destroys or throws away possessions and opportunities of priceless worth because he has no appreciation of their value. Ideals, traditions, hopes, promises, eternity, God—all are nothing to him. He is like a hog in a garbage can, to whom the rotting refuse is a sweet morsel, but who has no use for rubies and diamonds. On the other hand, the man the eyes of whose heart have been opened to see what is the hope of His calling, the riches of His inheritance in the saints, and the exceeding greatness of His power to them that believe, will like Paul count all things but loss for the excellency of the knowledge of Christ, and count them but refuse that he may gain Christ and be found in Him. Such a spirit will compel us not simply like Cain to bring of the fruit of the ground an offering to God, but like Abel to bring the firstlings of the flock, our best to Him. This spirit and this difference make the more excellent sacrifice.

The good people of Meridian have refused to let their reputation suffer at the hands of the sons of Belial who got up a petition against the new liquor law and sent out misleading reports of the sentiment in that city. They got busy and showed that many who signed the petition for a referendum vote were not legal voters at all, and others who had signed were induced to remove their names. The same good work can be done in most other places and the advocates of temperance will have to be on constant guard to prevent the loss of what has already been attained. The devil is madder than he has been in a long time in Mississippi because he has been worse hit. The Anti-Saloon League, with Dr. T. J. Bailey as superintendent, deserves now the hearty support and co-operation of all who uphold the recent laws against liquor selling and advertising.

The Christian Index, the Baptist paper of Georgia, sent out a query to the subscribers, asking what should be done in view of the increased price of paper and other material. Most of the responses suggest that the price of the paper be increased to \$2.50 or \$3.00. One business man insists that there is as much reason for increasing the price according to cost of production as of any other commodity. It is about the only thing that remains fixed in price. It may not be eternal, but it is well nigh unchangeable.

In a western state a candidate for Congress, advertising his qualifications, mentions as the first that he was born and educated in Mississippi. If his other qualifications are up to the first, he ought to be elected unanimously!

Pastor George Darling is this week in a meeting at Mt. Pleasant church, Lincoln county, with Brother B. F. Miller to help him.

The Brookhaven church besides its growing contributions through the budget, gave nearly \$200 to help pay the foreign mission debt.

The meeting at Wesson in which Dr. John T. Christian assisted Pastor Evans, resulted in forty additions to the church, twenty-five of them by baptism.

Pastor Metts, of the Bomar avenue church, Vicksburg, reports baptism every Sunday since their meeting, about two weeks ago. He believes this is a coming church.

Pastor George Darling had a great meeting at Mt. Moriah church, Lincoln county. Twenty-five were added to the church, twenty of them by baptism—men and women.

The representative of the Agricultural & Mechanical College got the medal for oratory in the recent contest of the six colleges at the Crystal Springs Chautauqua. The representatives of the Baptist schools and of the others are said to have done well. The Baptists were Mr. Barnhill, of Mississippi College, and Mr. Campbell, of Clarke.

The "strike vote" is being polled now and will soon be completed by the railroad trainmen as to whether they will give up their places and walk out because the railroads of the country have refused to grant their demand for an eight-hour day with time and a half for overtime work. The railroads have sought to have the matter arbitrated but the workmen have so far refused to submit the matters in dispute to arbitration. We are threatened with the most serious situation in the industrial history of the nation. It is indeed so serious as to seem impossible of being realized, if we had not already seen realized in the past two years the worst war in the world's history, a thing which we had come to believe impossible. But what seemed impossible burst upon us suddenly as a reality. While men were saying, "Peace, peace," sudden destruction came upon the nations. An industrial war like that which is now threatened would in some respects be worse. It would throw half a million railroad men out of employment and put many of their families in want. It would soon put thousands of other men out of business and their families at the verge of want. It would put many communities where the necessities of life were difficult to get within a week's time. And in one month there would be comparatively few who could get their portion of daily bread. The possibilities are so serious that it is likely but few have really taken them in. Surely there ought to be some way in which the public could be protected. The nation would be helpless without the railroads in operation. All the preparedness for war would be utter waste and all traffic and intercourse would be tied up. Whether this strike comes or not, and whether we are face to face with these conditions in the immediate future, it is clear that we are at a point in our "civilization" where everything could be thrown into chaos in twenty-four hours from which nothing but the coming of the Lord could deliver us. The highly organized condition of society makes possible the speedy fulfillment of prophecy.

CONTRIBUTED ARTICLES

VALID BAPTISM.

R. L. Wesson.

I called attention in my last article to two unique Baptist positions which make them to differ from all other Christian people. The first was concerning the proper subjects of Scriptural baptism, and the second was concerning the Baptist position that baptism is not valid unless the one baptized is baptized "unto" Scriptural doctrines about baptism, although the one baptized professes faith in Christ before being baptized and is baptized by immersion. I noticed the first position in that article.

I have not worded the second position as it is usually given, but have tried to state the position so that all can understand it. The old statement usually made by Baptists is that baptism is not valid without there is a proper subject (a believer in Christ), a proper administrator (a Baptist preacher), and a Scriptural act for baptism (immersion). Touching the second clause, I think it clearer to all to say that baptism is not valid unless the one baptized is baptized "unto" Scriptural doctrines concerning baptism.

That fact is brought out very clearly in the account of Paul and the disciples at Ephesus, as given in Acts 19:1-6. Paul went to Ephesus and found twelve men whom he called disciples, all of whom had been baptized but knew nothing about the Holy Spirit, or about His having come upon the disciples of Christ. Learning this fact, Paul, seemingly astonished, asked the question, "Unto what, then, were you baptized?" To which they replied, "Unto John's baptism." Who baptized them? was not asked and we do not know, the question was, "Unto what were you baptized?" The point was what doctrines were proclaimed, believed, understood, and professed to and by you when you were baptized? Their answer showed that the doctrines which John preached to the people were not even known to them. Then Paul explained to them what John preached, and when they heard what he said "they were baptized in the name of the Lord Jesus."

There is no question about how they were baptized; "modes of baptism" were not then known; nor is there any question about by whom baptized, but "unto what." This being the only instance in the Bible of "rebaptism," and being put on record as the act of an inspired apostle, makes it exceedingly significant and important. Baptists, basing their belief partly on this example of the apostle, have long held the position that baptism to be Scriptural must be "unto" Scriptural doctrines. They say that one cannot hear, accept and profess unscriptural doctrines about baptism when they are baptized and be Scripturally baptized.

Of course, we admit that those disciples were exceedingly ignorant, but we contend that the case teaches that one must have knowledge of, and accept and profess, Scriptural doctrines concerning baptism when he is baptized to make his baptism Scriptural or valid. Therefore we say although the one baptized may have been baptized by immersion, if the doctrines proclaimed by the one, or the church at whose hands he was baptized were unscriptural, the one baptized tacitly accepted and professed those doctrines when he was baptized at the hands of a minister who, representing the church to which he belonged, proclaimed those doctrines; and that for that reason his baptism was "unto" wrong doctrines, and, according to Paul's example, invalid; and such one needs to be baptized again whenever he sees the errors of the doctrines he accepted and professed and accepts what he now believes to be the doctrines of Christ concerning baptism.

(To those who may criticize my words "needs to be baptized again," saying the first dipping was no baptism, I would say Paul called it baptism by asking "unto what were you baptized?" and if he could afford to call such baptism, so can I. I think that we err when we throw insult into the face of those whom we would teach. According to the use of the English word, baptize, any act whatever, and to whomsoever administered, if administered for baptism, is baptism. But that by no means says that all are Scriptural baptisms. Scriptural baptism requires the immersion of a believer in Christ in water, "in the name of the Father, and of the Son, and of the Holy Ghost," and that "unto" Scriptural doctrines concerning salvation and baptism.) That is the unique point of this special Baptist position, and that is why we "baptize again" those who come to us from other faiths.

This position of Baptists has confused many and caused them to feel that we "un-Christianize them" because we refuse to accept their baptisms. That feeling is far from the fact. Baptists believe that there are thousands of Christians, people who are genuinely saved by grace through faith in Christ, who were never baptized at all or were wrongly baptized, and who hold unscriptural doctrines about baptism and other Scriptural teachings. Baptists recognize and fellowship as Christians all who have seen themselves sinners lost and are trusting in Jesus Christ alone for salvation, whether baptized or unbaptized. Keep it always in mind that the Baptists are the one people who do not believe that baptism has anything whatever to do with saving the soul. Baptists hold tenaciously that the soul is saved by grace through faith in Christ, absolutely without works, and that the soul should be saved before one is baptized.

But as to baptizing again those who come to us, it does seem that a little study of Acts 19:1-6 would convince all that the Baptist position is strictly apostolic. Why was Paul's conversation and action in that particular case recorded if not for our instruction? or to be an example to us? We can only learn how to do in such cases by seeing how the apostles of our Lord did. That is strictly Baptist ground.

On this point Baptists hold that if one comes to see that the doctrines he heard, accepted and professed, when he was baptized were not strictly Scriptural as he now sees them, then this instance of Paul having those rebaptized, or baptized again, who were baptized "unto" erroneous doctrines, or lack of doctrine, should cause him to know that he needs to be baptized again "unto" what he now believes the Scriptures teach. Were I, personally, to change doctrinal belief concerning baptism, or the doctrines connected with baptism, I would demand to be baptized again. I would do that because of the example of the apostle Paul in this instance. If it was right for Paul to have those baptized again who were previously baptized "unto" wrong teachings it is right now. Conditions cannot change facts.

But one says, "I believed just what I now believe when I was baptized. I was converted before I was baptized. I believe that I was saved by grace through faith in Christ before I asked for baptism, and I was baptized by immersion because I believed that Jesus commanded that. What is wrong with my baptism?"

It must be admitted that such a case is a close one, but all hinges on the apostle's question, "Unto what were you baptized?" Such an one's error was not in his own secret belief but in the doctrines concerning baptism "unto" which he was baptized. Being baptized by one who taught doctrines concerning baptism which are not Scriptural, the one baptized was baptized "unto" those doctrines. He publicly pro-

fessed not what he himself believed but the doctrines which he tacitly accepted when he submitted to baptism at the hands of a church which held and taught the doctrines of the minister by whom he was baptized. If he did not believe the doctrines of the church by whose ministry he was baptized then he by that act sanctioned what he did not believe. He really contradicted his own belief by submitting to baptism "unto" doctrines which he did not believe.

I repeat, we are not baptized "unto" what we secretly believe, but "unto" the doctrines of the church at the hands of whose ministry we are baptized. This being true, if one comes to see that the doctrines of the church at whose hands he was baptized are, concerning baptism, etc., contrary to his own belief concerning that ordinance, then he of all others needs to be baptized again "unto" what he does believe. By his former baptism he contradicted, by submitting to baptism at the hands of those who taught concerning the ordinance what he did not and does not believe, his own honest belief, and he cannot afford to stand before the world as sanctioning what he does not believe concerning the Word of God. If one believes one thing and by act professes another, he stands on dangerous ground. Our acts of obedience should always honestly represent our faith.

Some Baptists who believe in what is called "alien immersion" would do well to study this point carefully. The old Baptist position, which once caused them to be called Anabaptists, is that the doctrines "unto" which one is baptized have a part in constituting baptism valid or invalid. Take this as an illustration of what I mean. Certain churches hold that sprinkling, pouring and immersion are all valid as baptism, and that such may be validly administered to both infants and adults. One is immersed by a minister holding that view, or representing a church which does, the one thus baptized sanctions by his act the doctrines of the church concerning baptism by whose minister he was baptized, unless he publicly declared when baptized that he did not believe the doctrines of that church concerning baptism — a thing perhaps never done.

Baptists hold that baptism is the voluntary act of each one baptized and should be "unto" what each one honestly believes concerning baptism, etc., and that one cannot afford to sanction by such a solemn act doctrines which he does not believe. Therefore, if one changes belief concerning baptism he needs to be baptized again to sanction and set forth what he now believes. Otherwise he will never stand before the world the honest exponent of his own belief. Or if one's baptism misrepresented his own belief when he was baptized, because the church at whose hands he was baptized did not teach what he believed concerning baptism, he specially needs to be baptized again "unto" what he does believe concerning baptism. This is necessary that he may stand before God and men as an honest man.

Good sense and patience seem about to prevail in the Mexican trouble. Carranza has seen more light and is talking with more moderation and doing more to suppress the bandits. President Wilson is doing all that he can, honorably, to preserve peace and save us from being entangled in the meshes of Mexican quarrels. May the Lord guide our steps into the way of peace, spare us from the lust of killing, and make the way open for the gospel of peace.

"When a Man's a Man," Harold Bell Wright's new novel, will be published August 10th. This is said to be the best book this popular author has written. Those who send cash with order before publication date will receive the book by mail on the date of publication, just as if you bought it in New York or Chicago. The price is \$1.35, net. Address The Baptist Record Book Store, Jackson, Miss.

ITEMS FROM THE ANNUAL MEETING OF THE FOREIGN MISSION BOARD.

The annual meeting of the Foreign Mission Board of the Southern Baptist Convention was held in the First Baptist church, Richmond, Va., Wednesday and Thursday, June 14th and 15th. Besides the local members of the board, there were present as representing the various states: Joshua Levering, Maryland; R. B. Garrett, Virginia; J. L. Gross, Texas; I. P. Trotter, Mississippi; F. H. Farrington, Louisiana; George Hyman, Florida; F. Y. Campbell, Missouri; W. F. Powell, Tennessee; W. W. Chancellor, Oklahoma; J. W. Porter, Kentucky; R. C. Granbury, Georgia; A. E. Booth, Illinois; B. D. Gaw, District of Columbia; W. J. E. Cox, Arkansas. Officers of the convention, ex officio members of the board, who were present, were B. C. Henning and J. D. Mell, vice-presidents of the convention, and O. F. Gregory and H. C. Moore, secretaries of the convention.

The sessions were all spirited and useful and many of the most important problems connected with the work of the board were under consideration. In this account prepared for the public, no attempt will be made to follow the routine. We shall simply endeavor to furnish the most important items of business transacted. The following were elected as officers of the board: William Ellyson, president; L. T. Wilson, vice-president; W. A. Harris, recording secretary; R. R. Gwathmey, treasurer; J. D. Crump, auditor.

It was unanimously voted to authorize and empower the officers of the board to secure a change in the charter to the effect that the aggregate values of property held at any one time by the board shall not exceed the sum of \$5,000,000. The present limitation is \$1,000,000.

The enterprise of raising \$180,000 for the discharge of the indebtedness reported at the late meeting of the convention received a great deal of attention. Secretary Love gave a full and encouraging report of the progress of the work.

A committee was appointed consisting of B. C. Henning, J. W. Porter and J. J. Wicker, to send out an appeal to the various Baptist papers of the South to put before their people the importance of the movement to raise the debt. (This has already appeared in Southern papers.)

It was also resolved that "each member of this board do everything in his power to bring the debt-raising enterprise to the attention of the people of his state, using the state papers and other agencies."

In the matter of the consolidation of the Missionary Magazine, a committee of two was ordered to be appointed to represent the Foreign Mission Board in the transfer of the Journal to the Sunday School Board.

The following resolution was adopted: "In order that there may be no confusion or misunderstanding concerning the work and expenditures of this board, we hereby appoint a committee of seven to prepare a clear and comprehensive statement of the work and expenses of the board and authorize the secretary to circulate such statement as widely as possible." The committee appointed under this resolution consists of George Hyman, Florida; Joshua Levering, Maryland; John D. Mell, Georgia; R. H. Pitt, Virginia; W. J. E. Cox, Arkansas; R. C. Granberry, Georgia, and R. E. Gaines, Virginia.

The re-organization of the secretarial force of the board, made necessary by the expressed wish of the convention that the field secretaries should be abolished and that the office secretaries (including the corresponding secretary) should be two in number, gave the board great concern. Dr. William H. Smith, who for more than ten years has been a faithful and invaluable secretary of the board, offered his resignation early in the sessions. A committee with Rev. J. L. Gross as chairman and the following members, I. P. Trotter, B. M. Gwathmey, R. B. Garrett, W. F. Powell, all of them state members except B. M. Gwathmey, was ap-

pointed to nominate a secretary. The committee presented the following report:

"Your committee on nominating a secretary begs to report:

"1. That the services of Secretary T. B. Ray in gathering information in an orderly way and systematizing the work being done on the foreign field, in conducting the Judson Centennial Movement to completion, and his work in the educational department, have been very valuable, and we recognize in him a man whose services could not be dispensed with without serious loss to the work of the board.

"2. We have had a full and frank talk with Secretary Ray touching his position on federation and union with other denominations in the work on the field, and find him to be in complete harmony with the expressed will of the convention, utterly opposing any entangling alliances that would hinder us from preaching the whole gospel to the whole world or place us in position to desert any of our people.

"Therefore, we recommend the election of Dr. T. B. Ray as secretary to have charge of such work and fill such function as shall be suggested by the corresponding secretary, who has been designated by the convention to administer and carry out the policies of the board both at home and abroad."

The following resolution in connection with the proposed retirement of Dr. William H. Smith was reported by Brethren R. E. Gaines and A. E. Booth, committee, and unanimously adopted:

"Your committee to whom was referred the resignation of Dr. W. H. Smith as a secretary of this board, beg leave to report:

"1. That the present demands upon the board's work are such as to make it practically impossible for Dr. Smith to retire abruptly from its service without imperiling interests which are vital to both the present and future welfare of our missionary enterprise.

"2. That we suggest that a committee of three be appointed to prepare and submit to a future meeting of this board a suitable expression of our appreciation of Dr. Smith's long and exceedingly valuable service."

It was determined that the salaries of the officers of the board be continued as at present. It was also decided that the "field secretaries be informed that their services are continued with this board at the same salaries until October 1, 1916, if they can serve to that date."

On motion of Rev. J. W. Porter, it was resolved, "That the Foreign Mission Board refer to the several state boards the following paragraph found in the 'Report of the Foreign Mission Board':

"Attention is called to the large and disproportionate state expenses upon the Foreign Mission Board, and we suggest that this be remedied.

"That this board notes with gratitude the fact that it has been the custom of several states to make no charge and that one other has recently relieved this board of all state expenses in collecting funds for foreign missions."

The following was also adopted: "In the interest of our great work and that our people may be fully and accurately informed, this board hereby earnestly requests the committee on revised constitution, appointed at the recent convention, to visit the offices of the board at the earliest practicable day that the whole matter of the expenditure of the board may be thoroughly examined into."

The board decided to hold another general meeting on October 4th and 5th. At that time appropriations are made by the board for the foreign field for the calendar year next ensuing and it was desired on all hands that these appropriations should pass under the eye of the full board for their careful inspection.

Committees were appointed to prepare suitable papers appreciative of the long and faithful service of Dr. Smith and of the field secretaries.

Greetings were sent to Dr. J. B. Hutson, former president of the board.

WM. ELLYSON,
W. A. HARRIS,
R. H. PITT,

Committee.

Education Commission

Ackerman.

This splendid church is served by Rev. R. B. Gunter, of Louisville, Miss. Brother Gunter recently took charge of this work and is doing his best to lead them up. They fell in line and made an offering to the schools.

May the Lord greatly bless the pastor and church.

Ripley.

This church is served by Rev. G. S. Jenkins. They have just recently gone into their new building, which is a credit to any town three times the size of Ripley. The Lord is graciously using Jenkins and his companion in this field.

Columbia.

It was my joy and pleasure to preach the dedicatory sermon of the Columbia Baptist church Sunday morning, July 11th. I turned aside one service in this campaign to be with them at this hour for two reasons: First, because they were so noble and loyal in doing everything that was requested by me while their pastor, even though it caused them sacrifice many times. Secondly, because they today stand first, outside the city of Hattiesburg, in their gifts to this campaign. Not a church in Mississippi is giving more than Columbia, and yet Sunday two more subscriptions were made, and two others are to follow.

May the Lord bless this great church that is being led so nobly by their new pastor, Rev. W. M. Bostick.

Hazlehurst.

After leaving Columbia I went to Hazlehurst and presented this work, and a splendid offering was received. Dr. Pugh is their great leader.

Another Room Taken at the Woman's College!

Mr. Everett West, of Pontotoc, Miss., has taken a room at the Woman's College in memory of his beloved wife, who recently went home to heaven. This is a splendid gift and in memory of a great Christian woman.

Yours for greater things,

W. E. FARR.

WHAT JUNE BROUGHT US.

June came to us this year with smiles and sunshine and has given to us a season of brides and rosebuds. May left us sad eyes and unwell. Nature's sweetest restorer failed to do its part when the month should have been the brightest, made wet—the tears of April were literally used. As a rule, May is always beautiful with promises and buoyant with hope. When the month of May left us, spring departed. When June came, the summer months set in. All thoughts of love seemed to turn to this bewitching month. The moon in June brings lovers together, and the brides of June are doubly blessed. June is the month when the heart of man grows tender and even the veins of the old seem to tingle again with life's warmest and freshest blood. The days of June are filled with the hot sunshine. The nights will be persuasive and the mosquitoes busy. This month of June has been a month full of disasters. Men have been slain on the battlefield by the thousands. Cyclones have swept our own State. The undesired mix-up with Mexico has come and thousands of mothers have kissed their boys goodbye and no doubt will never see them again alive. God has reached into scores of homes and taken unto Himself some of our noblest and best, and yet the world moves on and God rules and reigns, performing His wonders. Let's not be disappointed with what the month of June has brought but look to the future and to him who leads all of his children to His own glory.

W. E. FARR.

The Baptist Record

160 East Capitol St. Jackson, Mississippi

\$2.00 PER ANNUM.

PUBLISHED EVERY THURSDAY AT
JACKSON, MISSISSIPPI

— by the —

Mississippi Baptist Publishing Company

P. L. RIPLEY, Editor

Publication Commission:

J. T. Christian, D. D., President; G. S. Dobbins,
Th. D., Secretary; I. P. Trotter, D. D.; R. L.
Motley, D. D.; W. H. Morgan.

Entered at the postoffice at Jackson, Miss.,
as second-class matter.

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Obituary notices, whether direct, or in the form of resolutions, of 100 words, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

EDITORIAL.

FACES ACCORDING TO TYPE.

Some of the modern magazines have made a specialty of faces of girls and young women. Some of the picture makers (artists in a way) have made a business of "making faces," and so we have the "Fisher girl," the "Christy girl," etc. Inevitably, if not purposely, there is a sameness about all of those by one man that makes what people call a type. The same thing is true of the "old masters" who in the centuries past made pictures of faces that today bear the marks of the artist. It may be that less skill has been shown, because the faces have been supposed to be less attractive, in the efforts of modern wielders of the pen and brush to depict the character in men's faces. And yet the characteristics are as interesting in them as in others. One does not have to be a physiognomist, psychologist, or phrenologist to be greatly interested in the study of faces, and to learn much from them. The masculine face that has become popular if not conventional in the mind of modern picture makers is that of the distinctly athletic mold, with strong, straight lines with all the parts of the face squarely set forth, the forehead, the nose, the chin and jaws. One has only to pick up the average magazine, not only the college journal, but any illustrated monthly or weekly to find this young man, the ideal of the present day. Its characteristic is strength and tenseness, indicating purpose and self-restraint.

There is a chapter in the Bible that one loves to study as he studies faces. Of course it is the eleventh chapter of Hebrews. It is not possible here to study fully any one of these pictures hung in God's Hall of Fame. Only one thing is undertaken and that is to show the type that is found in this collection. It is not that they are all by the same author for they are drawn from different periods and different books in the Bible, but there is a characteristic that is marked in them all, which appears in the carriage and conduct of each. In a sense, it is due to a common origin which the author of the epistle does not fail to reveal, namely, faith in God. Every one of them is in-

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roduced in the same words, "By faith."

Now, this will explain all that is seen in them and will produce the type that is here seen in the catalogue of worthies. What is the type that is produced by faith? May we not say that, speaking broadly, it is that of quiet strength. It is not altogether unlike the popular hero of the magazines and the athletic field, only it is better. There is less of the self-conscious, self-assertive air, indeed in an offensive way it is not seen at all; but there is an assured bearing of conscious strength that waits, endures, suffers, triumphs or knows that the end will be triumphant.

This common quality is not produced by outward circumstances, for they were in no two cases alike, except that all contained hardships which tested the strength and developed the patience of each of God's servants. On the other hand, the outward conditions of each was the same in large measure as of his immediate associates and contemporaries who never developed strength, nor were enrolled among the worthy. The only key to their character is faith. This made the difference between Abel and Cain, between Noah and his wicked associates, between Jacob and Esau in the same tent, between Moses and his school fellows, between David and the other sons of Jesse.

This factor that makes men different is worth a closer study. What is it that develops the lines of strength in a man's face, that puts elasticity in his step, that makes his standing upright and gives the swing of conquest to his walk that makes the moral, spiritual and intellectual athlete? What is this "faith?" It is not simply the truth that we are taught, for brothers in the same family have been taught the same thing and have come out at the opposite poles of character. It is not what we are taught, but what we take in; rather it is the act of taking it in, or the attitude toward the truth that admits it into dominant place in the life and makes the future rather than the present, the invisible and spiritual rather than the material and palpable, the controlling force in the life. In the words of the Guide, who conducts us through this picture gallery, "Faith is assurance of things hoped for, a conviction of things not seen." It was this realizing of God that enabled Abel to offer a more excellent sacrifice than Cain. It was this literal acceptance of the word and purpose of God to destroy the world that distinguished from his generation. It was the acceptance of the fact that God had a plan and a purpose for his life that made Abraham the pioneer in the land of promise and father of believers. It was the assured conviction that Jehovah was the true God and that He had spoken in the past, was working in the present and would determine their future, which led Moses to break with his visible environment and follow the gleam within. By faith Moses refused to be called the son of Pharaoh's daughter, choosing to suffer affliction with the people of God than to enjoy the pleasures of sin for a season. He grew in strength until "By faith he forsook Egypt, not fearing the wrath of the king" as he led the hosts out of bondage. The lines

Thursday, July 27, 1916.

of strength would never have been found in Moses' face if he had remained in Pharaoh's palace.

Today out of weakness, men are made strong in the same way, by faith, by basing our conduct and our hopes upon the reality of God and the truth of His Word, by taking literally what He says and making it the man of our counsel and the guide of our lives. The Bible is not a book of fine spun theories of philosophical guesses, of interesting and stimulating stories. It is the revelation of eternal realities. The acceptance of it makes strong men; the questioning of it looses the vertebral chord of character. Walk among men and watch their faces. See the men who have every muscle keyed to a purpose. They are men who live for the future, for an ideal; they are moving toward a goal, men of faith. Then look with pity on the faces with muscles relaxed, irresolute, halting, eyes wandering and purposeless; these are drifting down toward the vortex of ruin, without faith. One is saddened, pitiful, indignant, when he sees the great possibility of a life tumbling into ruin. Why halt ye between two opinions; if Jehovah be God, follow Him.

WHAT DOT HINDER?

When your religion is working smoothly you will have great freedom in prayer, great assurance in coming to God, great boldness in making requests. Confidence in coming to Him in prayer grows immediately out of the assurance of our sonship. Faith is easy and natural and inevitable to a child on good terms with his parents. But with the average Christian is not this condition the exception rather than the rule in his experience? This is spoken not to make anybody content, but to shame every one of us out of it. That there is so much of unanswered prayer, so little of real touch with God in prayer, so nearly universal a lifeless formality in prayer, is enough to shock us out of our sinful failure and listless lack of expectancy in praying. We ask for nothing in particular and are sure to get it; or if we make definite requests, it is without clear assurance that the answer is coming.

Is it not time to ask in all seriousness, What is the matter with our praying? Heaven and earth are moved by prayer when it is real, but not a leaf is moved by it when it has not in it the breath of God. The hosts of God can go forth to battle when there is the sound of going in the tops of the mulberry trees, but without this all our equipment and drill and assaults are foredoomed to failure. There can hardly be a doubt today that our results are not proportioned to physical expenditures, and that the comparative failures are due more than anything else to our failures in praying. It is the experience of some, at least, that the most difficult thing to get people to do is to pray. They will go to church, pay the preacher, even study a Sunday School lesson, but it is hardest of all to get them to pray. Ask the average congregation if they prayed for the blessing and power of God before they came together—try it, and you will find that there is the

smallest number who have prayed. It is even easier to preach on prayer than it is to pray. Ask the average congregation to pledge themselves to pray, before coming together, for the power of the Spirit upon the meeting, and see how small a proportion will promise to do it. Ask them again when they come back next time how many of them did it, and you will find that some of them forgot it.

Why all this difficulty and indifference? Is it not because they find no real value in prayer, no pleasure or response in it, no touch with God or answer from Him? They have no assurance, no confidence, no real faith. Why is it so hard to get people to pray? Why is it so hard for us to really pray? It would be presuming too much to answer this except out of the words of the Book itself. According to its testimony, boldness toward God in prayer is based upon our own assurance of acceptance with Him. John says in his first epistle (5:13-15), "These things have I written unto you that ye may know that ye have eternal life, even unto you that believe on the name of the Son of God. And this is the boldness which we have toward Him, that, if we ask anything according to His will, He heareth us; and if we know that He heareth us whatsoever we ask, we know that we have the petitions which we have asked of Him." We are not on praying ground as long as we are uncertain as to our standing with God. For present purposes of usefulness a present experience of the love of God is a necessity. A past experience, no more than "past blessings," will not suffice for present use. A living faith in a living God will alone make a live Christian and a live church. It was only when Paul could speak of an assured conviction of his own present and eternal security (Rom. 8:38-39), a consciousness of the love of Christ from which nothing could separate him, that he could tell of his heart's desire and prayer to God for Israel (Rom. 9:1). There will be no heart's desire and no real praying that is not preceded and accompanied by a personal assurance of indissoluble fellowship with Christ. When there is lack of desire and laxity in praying it is evidence that there is no present realization of personal acceptance with God.

But what is it that prevents this assured fellowship? There is but one answer. You may find it in many places in the Book. This same epistle of John from which quotation has already been made tells us plainly, "Beloved, if our heart condemn us not, we have boldness toward God; and whatsoever we ask we receive of Him, because we keep His commandments and do the things that are pleasing in His sight." We that are having trouble about our praying, about lack of desire in prayer and failure in prayer to secure what we ask will have to go back to the root of the trouble and find it in disobedience to the commandments of God. Preachers and people will have to return to the first principles of repentance toward God. We will have to "repent and do the first works." Sin cannot be covered or ignored. The grace of Christ does not permit us to continue in sin. He that hideth his sin shall not prosper. They may be hidden from the eyes of the world but "Thou God

seest me." In all honesty and sincerity we will have to pray, "Search me, O Lord, and know my heart; try me and know my thoughts and see if there is any evil way in me and lead me in the way everlasting." They that bear the vessels of the Lord must have clean hands. If I regard iniquity in my heart, the Lord will not hear. On the other hand, "If ye abide in me and my words abide in you, ye shall ask what ye wish and it shall."

This obedience includes not only the abstaining from sins of commission, but requires the active carrying out of His commands. To return to the first epistle of John, "But whoso hath this world's goods and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him? Love not in word, neither with the tongue, but in deed and in truth. Hereby shall we know that we are of the truth and shall assure our hearts before him. Beloved, if our hearts condemn us not, we have boldness toward God, and whatsoever we ask we receive of Him, because we keep His commandments and do the things that are pleasing in His sight." The failure or neglect or refusal to carry out the command of Jesus in love destroys confidence and power in prayer. To live in neglect of them is to live in weakness and labor in vain. Grace covers sin but it does not favor its continuance. It must conquer it and put it out of business in our lives or sin will make ineffective all our labor and nullify all our petitions. The revival that is in most need is a revival of holy living and righteous conduct. Then whatsoever we ask we receive of Him because we keep His commandments.

A PROPER CHURCH PRIDE.

To be sure, it can be carried to an improper extreme. There have been cases where the interest of the membership was absorbed and expended in preserving a good outward appearance before the world. It may have been in the attainment and maintenance of a good church building, in boasting the largest congregation in town, the best choir, the most eloquent preacher, in paying the largest salary or getting together the largest contributions. All this may be simply a "desire to make a fair show in the flesh" which should certainly give way to the great purpose to glory in nothing "save in the cross of our Lord Jesus Christ through which the world hath been crucified to us and we unto the world."

But there is a sin on the other hand of failure to have a proper church pride. When there is a slovenly, unkempt appearance to the church house, there is a sinful lack of interest in the things of the kingdom. There is nothing that betrays inferiority in a woman and in a whole family than to find the house in habitual disorder, the floors dirty and clothes and lumber scattered here and there about the room. So, if you go to a church and find the floor dirty, the benches in disorder, window panes out, the roof leaking, the yard in disorder like a stock pen; either the members are a set of scrubs or they have never wakened to the worth of God's house and the value of order and

cleanliness therein. God will not live in a house that is not decently kept, and it is a dishonor to Him and an offense to Him to ask that He come to meet us in a slovenly and ill-kept place of worship. If we cannot build an expensive place of worship, we can at least have one that is clean and tidy. Many people go to worship in a house that they would not live in at all and yet they expect God to be satisfied with it and meet them there and pour out His Spirit upon them. David was not satisfied to dwell in a house of cedar while Jehovah lived in a tent, and the Lord approved his purpose and blessed him through all generations for it. Thou hast done well that it was in thine heart to build a house unto the Lord.

But a proper church pride should not be shown only or chiefly by the quality of house we worship in. This may even be mixed with a personal pride that seeks its own comfort or glory. A better exhibition of it is in the holy rivalry to equal others or be an example to others in benevolence. It is to this spirit Paul appeals when he appeals to the finer spirit of the Corinthians (second epistle, ninth chapter). He is careful not to belabor them, or drag them into giving, not even to use his personal influence over them or his authority as an apostle. No, it is done with masterly delicacy: "As touching the ministering to the saints, it is superfluous for me to write to you." This gives their better nature the opportunity to assert itself. To be forced to do a good thing is not to do it in one's own person, and to destroy the finer self in the doing of it, to destroy the very spirit of benevolence in the act of giving. It must be their own act: "Not grudgingly, or of necessity. Let each man do according as he hath purposed in his heart." This refers not to the amount to be given, but to the spirit and motive of giving, the manner in which it is done.

Paul appeals to their church pride and puts them on notice to do their best not only by the confidence which he expresses in them, but by having told other churches how sure he felt about the saints at Corinth. He had given as it were public pledge of their generosity. He said not only "I know your readiness," but he had gloried on their behalf to them of Macedonia. This would surely put them on their mettle. And he is telling them of it now that they may not disappoint him: "Lest by any means, if there come with me any of Macedonia, and find you unprepared, we (that we say not ye) should be put to shame in this confidence." He believed in them and he did not hesitate to tell them so. He gloried in them and he had publicly spoken in other churches of his confidence in them. This surely will provoke them to their best endeavor for the name of the church is involved in what they do.

If Christ loved the church and gave Himself for it, surely we should cherish its honor and seek to uphold its good name by making it an example of good works. If men have pride in their lodges and tell of what they do, shall not we glory in the honor of the church and seek to make it in every way worthy of the Lord and esteemed in the eyes of men.

Department of the Convention Board

BENJ. LAWRENCE, Cor. Sec., Jackson, Miss.

The soldier of the Cross should not be a cross soldier.

You cannot give the world a holy tone by simply chanting a holy tune.

Many a man thinks he is working hard when he is only wabbling around between duty and desire.

Unbelief sees every difficulty in the path and is so engrossed in the effort of surmounting these difficulties without getting hurt, that it knows not where or when the end of the journey may be; faith looks to the goal and sees no obstacles.

Dr. Farbrough, corresponding secretary for Alabama, said recently "that the pastor is not only the key to the situation but he is the situation." This is eminently true. The right kind of a pastor will solve all problems. The question of co-operation is in his hands. The church will do practically what he asks it to do. His enthusiasms must go before and his interests in denominational works must always kindle the interests of his members. No church can remain inactive long with a live, godly man as its pastor.

"My deep conviction is," says Dr. J. B. Gambrell, "that the most needed thing among us today is the enlistment of God's people in God's work; and I know that mere mechanics cannot do the business. We have tried it for a long time. The hearts of the people must be impassioned. There must be missionary conviction growing out of enlightenment, and no money can be better spent than that we spend to send flaming evangelists on missionary conquests into the Laodicean churches to kindle fires of zeal. At best, methods only afford ways of reaching individual hearts and churches with the arousing call of Christ to evangelize the world.

Why Give at All?

Not long ago a brother remarked that he was supremely tired of hearing nothing but give, give, give all the time. Well, I suppose it does grow rather monotonous, but yet Holy Writ instructs us to put "line upon line precept upon precept, here a little and there a little." This seems to be the only way by which people can be instructed in any line of endeavor. It is the continuous repetition of the same thing over and over that not only fixes it in the mind, but also ingrains it in the will as well and makes it a part of the life. This is true with reference to giving. If people do not give they are going to grow selfish and stingy. And just in the proportion that they grow selfish and stingy they will become spiritually deficient. We might ask the question, Why give at all? Why is it that the Lord has

asked anything of us? Why does He not provide everything to our hands? It would be a great world in which to live if one never had to work for anything; if food and clothes grew on trees and money could be gathered from brambles and we could have all that we wished only for the wishing. But such a condition as this would be the absolute destruction of human energy and would ultimately result in the overthrow of the race.

It is the continuous struggle for existence that develops the man. What is true in nature is true in grace. God made giving a might develop the spiritual life of His people. The man who quits giving quits growing; he quits enjoying his religion and soon comes to the place that he does not know whether he is saved or not.

And, then, besides it is impossible for us to carry on the work of the kingdom without giving. The Lord has given to us the task of evangelizing the world and if we can't go ourselves and preach, then we are personally obligated to send some one else. There is no way to escape this responsibility without denying the obligation. It is just here that the Lord puts the supreme test of our love and loyalty. If we love Him we will keep His commandments, and we cannot keep His commandments without giving or going—one way or the other.

Associational Meetings.

In a short time the district associations will begin meeting. The first one meets on August 29th. But it is not too early for us to begin to give serious thought to ways and means by which these meetings, reaching every nook and corner of the State, may be used to the best advantage. In our denominational life there is no organization that comes so close to the churches as the district association, and yet we have no organization that has made as little effort to meet the changed and changing conditions thrust upon us by a growing and advancing civilization as has the district association.

I remember distinctly the first association I ever attended. The program of that association was practically the program of the associations of Mississippi today. But that meeting was twenty years ago. We should give serious thought to the problem of efficiency in the district association, for the reason that all of our denominational life roots itself through the district associations into the churches or should do so.

There are two or three things that we ought to try to do this year:

1. We ought to try to get a representation from every church, and this representation should be as widely distributed among the membership of the church as possible. For instance, in many of our churches the same brethren, or more often the same brother, has been representing the church in the association for time immemorial. Now this

brother ought to go by all means because he is acquainted with the work of the association, but there ought to be added three or four others, and these should be selected from the membership of the church heretofore untouched by the association life. The younger members of the church ought to be trained by being placed in responsible positions and by being sent to denominational meetings. It should be impressed upon every member of the church, that if he is elected by his church to represent that church at an association the election should be held as a sacred thing, for it is an honor to represent the church.

2. In addition to a full representation from every church, there should be a full report from the church. We are going to prepare associational letters for the churches in which there will be given space for a full and complete report of all the work done. The treasurer of the church, assisted by the pastor and other members, should see to it that every item of work has been fully reported; that all the money contributed has been properly entered, and that the church letter gives a full resume, so far as figures can show it, of the activities of the church during the year. This is very important.

3. There should also be included a statement from the church as to the amounts that the church will endeavor to raise for the various objects during the coming year. In our church letter this year, we are going to have blank spaces in which each church may indicate what it is willing to try to raise during the next associational year for missions and benevolences. If the churches will conscientiously fill out this blank they will thereby dispense with the necessity of an apportionment committee at the association. Then the suggestion for the church's contributions will originate with the church—where it ought—and not with the association or the State Convention. Churches filling out this blank should endeavor to make at least a ten per cent increase, surely not less than a five per cent increase over the previous year's gifts. This will insure a healthy growth in Mississippi.

4. After the association has been organized for work and worship, special attention should be given to kingdom interests, radiating from the association. There should be a digest of the letters prepared. Special blanks will be furnished from this office for that purpose. Conditions and needs of the churches should be looked after. Special mission fields where work ought to be opened up, should be discussed and pointed out. School houses, where special meetings ought to be held, should be located and volunteer pastors secured for the service of holding these meetings, if these cannot be secured, then the matter should be brought to the attention of the Convention Board that it may assist in doing all the necessary work in the association. Not only so, but the question of assistance from the Convention Board in helping to pay the salary of pastors and in building churches within the bounds of the association, should be discussed and the places needing assistance should be looked into and recommendation made to the Convention Board. If we make Mississippi a Baptist empire, all of the forces in

the State must co-operate to that end. One of our greatest forces is the district association, and, hence, it should give itself seriously to the task of looking into its own needs and making those needs known to the brotherhood in order that the denomination may come to its assistance.

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5. Concurrent with the local interests should, of course, go side by side with the larger interests of the denomination. Every association is interested in the work of the denomination—State, home and foreign missions, orphanage, hospitals, education—these should all receive a proper representation, but in no instance should these interests be allowed to absorb the whole time of the association so as to prevent a full and free discussion of the interests within its own bounds.

6. After the meeting is over, the clerk should be given instructions to prepare the minutes and have them printed immediately. Practically all the benefit of the printed minutes of our district associations is lost because of delay in getting the minutes into the hands of the brotherhood. If the minutes could be printed in two weeks after the association meets and could be forwarded immediately to the churches and distributed while the memory of the meeting is fresh in the minds of the people, those who did not attend would read then and receive benefit from them. As it is the minutes come in two or three months after the meeting is over and no one is interested in the minutes then and no one reads them except a few who are interested in the figures.

7. In order to facilitate the printing of the minutes, it would be well to impress upon every one who writes a report that we are not to be heard for our much speaking and that what is wanted in a report is not an essay on the subject in question, nor a speech, nor a sermon, but a brief, clear statement of the salient facts concerning that particular matter. These facts should be gathered with a view to the particular association, and hence the reports should root themselves in the activities of the association and should deal largely with the conditions which maintain in the association. If our minutes were half the size they are now, they would be more effective, I am sure.

8. When it comes to printing the minutes, the clerk should see to it that the page is the standard size for pamphlets. We gather together these minutes in our office and bind them in a book for future reference. Most all of the minutes are printed standard size, but some of them are undersized and the result is the book we bind is a ragged specimen.

We would be glad to assist clerks in any way we can. We will, therefore, have blanks for all the tabulated reports and will send these to the clerks. We will furnish them specimen pages the right size, and in every way possible co-operate with them.

Looking at the question from a denominational standpoint and being interested in the progress of the kingdom as a whole in Mississippi, we feel that these little things mean more than one might at first think.

Any assistance that any individual might want, we will be glad to give that assistance if possible. Merely drop us a card with your request and it will receive prompt and immediate attention.

AN APPRECIATION OF THE WORK OF DR. WILLIAM H. SMITH.

Dr. William H. Smith came into the service of the Foreign Mission Board of the Southern Baptist Convention on January 22, 1906. The board called him from Columbus, Ga., where he had been pastor of the First Baptist church for over twelve years.

On the first of September, 1907, Dr. Willingham left for his trip to the far East and his tour of the missionary field. He was absent for seven months and during this period Dr. Smith was the acting corresponding secretary, with the duties of that position added to his own regular work.

During his more than ten years of official relations with the board, Dr. Smith has had special charge of the Foreign Mission Journal and the literary output of the board. The duties connected with this special work, though important, have represented in reality only a minor part of his activities. He has always shared largely in the responsibilities and duties connected with the general work of the board and has been particularly active in the conduct of its correspondence and in the management of the home office. No minute for our records, intended to express the value and efficiency of his multiplied and varied service, would be complete without special mention of the part he took in leading and managing the affairs of the board in that trying period when the beloved Willingham was ill in the months preceding his death. In the autumn of 1915, when our great secretary, Dr. Willingham, was sorely stricken, the board laid on Dr. Smith the burden of planning the foreign mission campaign on the home field for that year. This task, always difficult, was peculiarly so at this time. It was a trying experience for the board to lose at one swift and sudden stroke the enthusiastic, sagacious, resourceful and indomitable leadership of the man who had become to Southern Baptists the incarnation of the cause he represented. In addition to this the Judson Centennial enterprise was in its second year and was being pressed vigorously with a full force of representatives on the field.

Let it be recorded to the honor and credit of our beloved Secretary Smith that with undaunted spirit and with uncommon wisdom and enterprise, he addressed himself to this serious task. Without neglecting his ordinary duties, he so worked to organize thoroughly the friends of the great cause throughout the South. So effective was this organization that the receipts of the board went that year to \$587,500, the largest amount ever raised for current support in any one year. Other causes doubtless contributed to this gratifying result but it is due to the truth of history to say that it could never have been accomplished but for the tireless energy, the unwearying devotion and the fine practical wisdom of Dr. Smith.

While this remarkable episode deserves this special mention, we must also record with gratitude and appreciation the fact, known to all the members of this board who have been associated with him and indeed known to thousands of observant and sympathetic Baptists all over the land, that Dr. Smith has been throughout this decade and that he continues to be, a steady, faithful, intelligent, prudent and invaluable leader in this great enterprise.

Dr. Smith's resignation at the recent full meeting of the board was offered of his own motion. It was known to his intimate friends that he had for several years been considering the matter of retiring from this work and returning to the pastorate. When the action of the convention at its recent meeting made it possible for the board to elect only one secretary, Dr. Smith deliberately chose to retire, that he might leave the board free and unembarrassed to choose, if it would, his friend and comrade, Dr. Ray, for the only secretarial position which the board had to fill. This course on his part furnished fresh testimony to the generosity and self-sacrifice of his spirit.

Now that the early retirement of Dr. Smith from the service of the board seems certain, the board would express its sincere appreciation of his Christian character, its high estimate of the value of his services, and its profound regret that a relation which has been so agreeable to the board, and, as the board believes so useful in the promotion of the kingdom of Christ, is soon to end. Our long and intimate association with him gives us the right to commend him as a workman that needeth not to be ashamed, as a comrade in Christ in whom there is no guile. As he purposes to return to the pastorate, we venture to express the judgment that any church into whose spiritual leadership he may go deserves to be congratulated.

R. H. PITT,
W. C. JAMES,
R. E. GAINES,

Committee.

Richmond, Va.

"When a Man's a Man," Harold Bell Wright's new novel, will be published August 10th. This is said to be the best book this popular author has written. Those who send cash with order before publication date will receive the book by mail on the date of publication, just as if you bought it in New York or Chicago. The price is \$1.35, net. Address The Baptist Record Book Store, Jackson, Miss.

Rev. T. J. Moore writes us that he has in mind an excellent young man who could be secured as a teacher. He is a full graduate of Mississippi College, has taught as principal of a high school one session, and gave perfect satisfaction, is a zealous Christian worker and in every way an exemplary, high-toned young man. A card of inquiry to Brother Moore, Hattiesburg, Miss., will put you in touch with this young man.

Mississippi Woman's Missionary Union Page

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Direct all communications for this department to the editor.

MISS MARY RATLIFF. Raymond
College Correspondent.

MISS M. M. LACKEY. Jackson
Corresponding Secretary-Treasurer.

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All societies in Mississippi should send quarterly reports to Miss M. M. Lackey, Jackson, Miss., but all money should be sent to Rev. J. B. Lawrence, Jackson, Miss., except Training School Funds, which should be sent to Mrs. W. C. Lowndes, 15 West Franklin St., Baltimore, Md.; and the Literature Fund, which should be sent to Miss M. M. Lackey, Jackson, Miss.

And the work of righteousness shall be peace, and the effect of righteousness, quietness and assurance forever.—Isa. 32:27.

"It matters where or what we are, so we be His servants. They are happy who have a wide field and great strength to fulfil His mission of compassion; and they, too, are blessed who in sheltered homes and narrow ways of duty, wait upon Him in lowly service of love. Wise or simple, gifted or slender in knowledge, in the world's gaze, or in hidden paths, high or low, encompassed by affections and joys at home, or lonely and content in God alone, what matters so they bear the seal of God? Blessed company, unknown to each other, unknowing even to themselves!"

Remember our third quarter's work closes with this month. We urge each W. M. U., Y. W. A., G. A., R. A. and Sunbeam Band to report what has been done during the quarter. It will help you to reach the Standard of Excellence to report to the State officers, however small the amount.

The women of our State are doing nobly for the debt. We hope to be able to report the full amount raised by them in next week's issue. Our dear little Sunbeam bands have done so well for the debt. Thanks to the leaders for leading them into paths of usefulness.

Our Quarter's Apportionment.

With the close of July closes this quarter. Beloved, has your society and your church considered carefully and prayerfully our special work for this quarter? Will you meet your suggested apportionment on our Training School Bible fund and Margaret fund? Remember they were all included in one when sent to you.

Our year's slogan for the Training School is "\$98,000 from 98,000 people." We want one dollar from each man, woman and child who loves to be considered a Baptist.

Write your secretary for souvenir cards for all who will give a dollar on this fund. And then do your dead level best.

A Greeting to the Union.

I am glad that it is the month of August that I give you my first greeting through the pages of Royal Service, because it is in this month that all our thoughts turn in

loving memory of her who, in this glorious season of sunshine when the earth has just yielded and is still yielding up her richest store, was called to lay down the cross and take up the crown.

I am glad to greet you when the influence of her great life is round about you and you are, because of it, more thoughtful, loving and prayerful.

How we do indeed miss the touch of that vanished hand, how tenderly we treasure the influence of that life which was "hid with Christ in God" and which yielded such a harvest, the richness and glory of which we shall more fully appreciate as the years go by.

But as the anniversary of her coronation approaches we would be reminded that for her "to die was gain" and because it was so very true of her, "I live, yet not I, but Christ liveth in me," we can turn to the years that are to come without her guiding hand with a buoyant hope and a courage strong, knowing that Christ has a work for each of us that belongs to no other and that He will guide us all the way if we will let Him live and work through us.

It is true that I greet you—looking back with thanksgiving to the one great life, and not only to one but to the lives of many of God's noble women who have "fought the good fight" and have "kept the faith" for Christ through our Union—and looking forward with joy to the closer and more vital relationship with others of God's elect.

It is with pride indeed, on the one hand and with humility on the other, that I take up the wonderful work you have given me to do and I pledge to your service and His all the best that God has given me with all that He may yet bestow.

My joy shall be to strive with you to make God real to all the people, to make Christ regnant in every heart and thus hasten the coming of the kingdom.—Mrs. W. C. James, Richmond, Va., in Royal Service.

"An older woman, who always seemed to be happy, was asked by a young girl how she retained her joyous outlook on life. 'I have three simple rules,' said the woman, 'which I have followed since early youth. The first is this: Commit something to memory every day, something good: it needn't be much; only a few words will do, just a pretty bit of poem or Bible verse. The second rule is: Look for something pretty every day, and don't skip a day, or it won't work. The third rule is: Do something for somebody every day! That is all there is in it dear.'"

A Little Homeless, Motherless Boy Wants to be Placed in a Preacher's Home, and Gives His Reasons.

The Mississippi Children's Home Society has in its care a fine looking, bright, open-faced boy, age eleven years, who is begging to be placed in a Baptist minister's home, as he feels that the only thing he can be is a Baptist preacher. Believing that a Baptist minister's home will understand and appreciate him more than any other, he insists that if it were known, some Baptist

minister would feel the need of just the type of boy he is.

The assistant superintendent of the society secured a splendid Baptist home for the boy this week and got him ready to send out. At the depot, Paul asked if this man was able to educate him for the ministry, and said he was willing to do anything that was right for anybody who would give him a ministerial education. His ticket was immediately cashed in and the child returned to the receiving home, and the society began to make effort to see that this child got his chance at a Baptist minister's home.

Any one desiring to know more about Paul; any one who wishes to help him to get the chance he seeks, may communicate with the Mississippi Children's Home Society, Box 304, Jackson, Miss.

PREACH THE WORD!

The papers have been commenting on an article in the May Ladies' Home Journal in which the writer states that he has read carefully eight hundred sermons from all parts of the country and from the various denominations. This statement is quoted, "Only fifty-three deserve to be called Biblical in any real sense." There are other statements as surprising as this. I wonder if it is not somewhat because Biblical sermons are less in demand for publication? There are thousands of sermons that are preached every week that are strictly Scriptural, that are not published. At least, that is my opinion. Yet I confess that it gave me a shock when I saw the statement about those eight hundred sermons. It might be well for us preachers to read again with special thought II Tim. 4:1-5, and see whether we measure up to the standard therein set forth. Brethren, it is our business to preach the gospel. The man who does not believe in the Word of God as His appointed means of bringing the world into harmony with Himself, has no business passing as a preacher. If the people refuse to hear it, all the greater his responsibility to proclaim it. If he proclaims it faithfully, his reward is sure. God takes care of the faithful in Christ Jesus. Therefore, **preach the Word!**

Yours in Christ Jesus,

J. P. WILLIAMS.

A reporter of the recent International B. Y. P. U. Convention in Chicago says that Mr. Arthur Flake had large audiences at his discussion of methods, especially ways of working in local unions. There were 2,577 registered attendants at the convention. The meeting next year will be held in Detroit.

Announcement is made in the daily press of the resignation of Dr. Lansing Burrows as pastor of the First Baptist church, Augusta Ga., upon the advice of his physician. Dr. Burrows has served the denomination in many ways, chiefly as statistician, secretary of the Southern Baptist Convention, and president for three years. He will continue his literary work and we hope he may be given many years of happy service.

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WHEN WRITING OUR ADVERTISERS
PLEASE MENTION THIS PUBLICATION

THE OPENING OF THE SOUTHWESTERN ACADEMY.

For some years the Japan mission of the Southern Baptist Convention has looked forward to opening a boys' academy in Fukuoka. We have prayed for it, planned for it, and repeatedly asked the board to make it financially possible to begin the school. Brother C. K. Dozier was appointed to especially urge the matter upon the board and to look forward to having charge of the school when it should be established.

Last year word came from the board that we might begin the school. A board of managers was appointed to make plans and necessary arrangements. An effort was made to secure well qualified Christian teachers, but as there was difficulty in finding Christians for some of the classes only a part of the faculty is Christian. We had heard before that this would be one of the difficulties and we found it to be so.

Tuesday, April 11th, was set for the formal opening. The day was as beautiful as could be desired. About one hundred and fifty visitors assembled with one hundred students in the chapel. The ceremonies began by all standing and singing "Kimi ga yo." Then Mr. Dozier read a selection from the Bible, after which Mr. Shimose, pastor of the Fukuoka church, led in prayer. Then Mr. Inchiko Jo, the principal, made an address telling of the plans and purpose of the school. The governor of Fukuoka prefecture sent a special representative to read a congratulatory address. After this the mayor of Fukuoka made a brief address. This was followed by addresses by Rev. Genroku Ozaki, representing the board of managers; Rev. Kitaro Sato, representing the Japanese Association, and by the Fukuoka Lutheran church pastor, representing the Fukuoka churches. As the visitors passed out of the chapel each received a box containing a prettily decorated loaf cake on which were traced in pink icing the Japanese characters "Sei-nan Gakuin" (Southwestern Academy), the name given to the school.

Plans were made for opening the school with accommodations for one hundred and five students of first year grade only. These are divided into three classes of thirty-five each. We expect to add a grade each year until we have a well organized school of five grades accommodating four hundred students. We plan to make it of equal standard with the government middle schools. One hundred and four boys are now in the school. Ten are in the dormitory. We hoped to have more in the dormitory but this year special effort was made to secure Fukuoka boys. In the future, by making an effort to get many boys outside of Fukuoka, we hope to have a better

proportion of the students in the dormitory where we can throw around them more Christian influences.

At present we are using two rented houses for the dormitory, the former theological seminary building for recitation rooms, and a temporarily built chapel. Our present accommodations will not suffice for

more than two years. We have the assurance of the board that we can expect the funds for establishing a good plant in the near future.

Much of what has been accomplished is due to Brother Dozier who has been untiring in his efforts to make the school a success.

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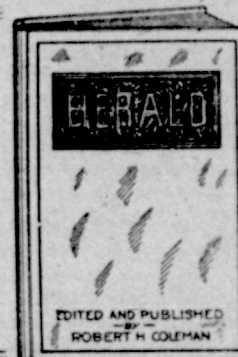
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BY A. J. AVEN, LL. D.

THE GREATEST THING IN THE WORLD.

I Cor. 13.

Introduction.

After the apostle had left the church which he had founded at Corinth, many of the members yielded to the corrupting influences, and became grievously sinful. Pride of intellectual importance was the origin of their misfortune. Philosophical bigotry led to party spirit, to seduction "from the simplicity that is in Christ" to a neglect of the doctrines of grace. But their sin did not stop here; they fell into a lawless gratification of their carnal appetites, disregarding the holy marriage ties. They even seemed to forget the real purpose of the Lord's Supper. They became ambitious and self-seeking.

Lesson Teachings.

Gift of Tongues.—Paul was one of the forceful preachers in the world, and understood the value of persuasive discourse, but he recognized the fact, that there must be human touch bound with sympathy and love before he could have the effect of leading men to Christ. It is all right to be eloquent, and I believe that a man, called to preach the gospel, is called on to consecrate his every power, but this is only a means to an end. It is faith in Christ that saves. To persuade a man to sober up, without first expressing sympathy for him, and then obtain his resolutions based on faith in Christ is unsubstantial work. Faith in Christ is better than Keefe sanitariums.

Gift of Prophecy.—It is a great thing to be well versed in the Scriptures, so that one can unravel all the mysteries in them; yet there is something else needed to make a man a successful minister. The head may be ever so full, but if the heart is empty, power will fail. Tell one ever so learnedly about the evils of intemperance, and not show a genuine interest in him, and the effort will fail. It seems that the Salvation Army works along this line, when they say, "soup, soap and salvation." A man trusts the interest displayed when his words are followed up by activities of a genuine value.

Gift of Miracle Working.—To work miracles requires unquestionably a genuine faith. Faith may be able to move mountains, but this is not the influential thing with men. What men want is a genuine sympathy and unselfish love. "One dram of charity is, in God's account, of much greater worth than all the faith of that sort in the world. Wonderful works may be done in Christ's name and at the end the worker be disowned, and be designated as workers of iniquity. "Many will say to me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works?" Keep constantly before the pupils that saving faith is joined closely with love, but the faith of miracles may be without it. To save a man from a fully fixed

habit, requires the saving faith. When we undertake to do a man good, it must be from the heart and not from the head.

Gift of Sacrifice.—There is something deeper than faith in a system, or pride in a church, though these should be strong enough to lead one to give his life for his belief in them, yet if it is done in vain glory, and not prompted by a true devotion to God, sincere interest in the welfare of God's kingdom, and good-will to mankind, the work is futile. It is mighty poor work to die for a religion whose power we do not feel. To be burned for a religion is naught if there is not the fire of it in our very souls.

"Not what we give, but what we share—

For the gift without the giver is bare;

Who gives himself with his alms feeds three—

Himself, his hungry neighbor and me."

Attributes of Love.—"The apostle gives us in three verses some of properties and effects of charity, both to describe and commend it, that we may know whether we have this grace, and, that if we have it not, we may fall in love with what is so exceedingly amiable, and rest not till we have attained it. It is an excellent grace and has a world of good properties belonging to it." It is long suffering. It is not quick to take umbrage at little slights. It is patient with the weaknesses of others. It does not indulge the spirit of revenge. But these are negative qualities. Love is kind. It is on the lookout to do good to others. It is not puffed up, but instead subdues pride and vainglory. It behaves itself not unseemly. It deals with the values of life. It seeks not its own. Its conduct is in lines of genuine service, and not in selfish channels. There is certain amount of selfishness in human nature, but love is able to root this out. It seeks the welfare of the community and church rather than its selfish purposes. It looks through undimmed eyes, so that it really sees in the community and the welfare of God's kingdom the genuine life of the individual. At all times keep cool. No man can have an influence for good who is not self-restrained. There is no evil thought in its thinking. A man may deplore another's sin, and yet love the sinner. In fact, this is the true spirit of the Master. When a man is drunk, we surely ought to deplore his condition, but if we lose our patience, we are surely not able to do him good. Love reaches down and lends a helping hand to the most unfortunate and depraved. In its bearing all things, it strengthens others by the indulging of hope for their becoming better. Our hope in a wayward man may not be able to recall him from his wayward way, but one thing is certain, holding no hope to him will not reclaim him.

Stability of Love. — Love never

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falleth. All other attributes here enumerated by the apostle will pass out but love is destined to live on. All these gifts of which he has spoken are but a state of imperfection, but when that which is perfect is come, then that which is in part shall be done away. The imperfect state through which is wrought out the perfect state, now having discharged its function, will pass away, and the perfect state shall hold sway. All these gifts are valuable and worth while, but after they have done their mission in bringing in a state of perfection, they do not longer appear visible, but are absorbed in the state of perfection. It will be no longer looking through a glass darkly, but face to face; it will no longer be a knowing in part, but we shall know even as we are known. To pass from darkness to light will be a glorious change! We do not yet know what we shall be, but we do know that when He shall appear we will be like Him; for we shall see Him as He is. Now the apostle sums up the whole matter and declares that love is not only superior to all these great gifts enumerated, but even greater than faith or hope. "And where God is to be seen as He is, and face to face, there love is in its greatest height; there and there only will it be perfected."

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J. L. HART.

All of these books may be read from The Baptist Record Book Store, on receipt of price. This is not written as an advertisement, but in the feeling that such a list will be appreciated, and in the conviction that a new day would dawn for every Sunday School and B. Y. P. U. in Mississippi if these and other books of like character were placed in the hands of the young people and teachers.

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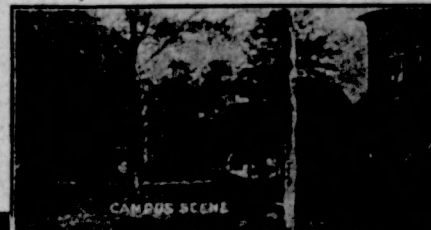
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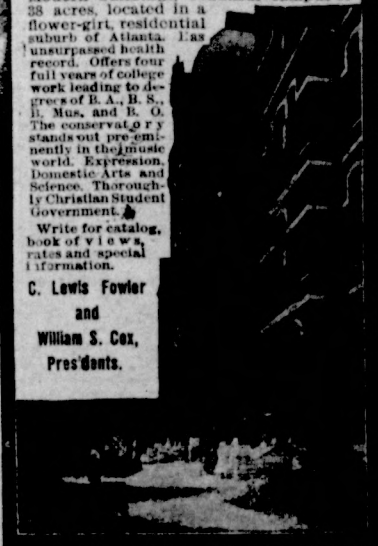
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RAILROAD WAGES

Shall they be determined by
*Industrial Warfare or
Federal Inquiry?*

To the American Public:

Do you believe in arbitration or industrial warfare?

The train employes on all the railroads are voting whether they will give their leaders authority to tie up the commerce of the country to enforce their demands for a 100 million dollar wage increase.

The railroads are in the public service—your service. This army of employes is in the public service—your service.

You pay for rail transportation 3 billion dollars a year, and 44 cents out of every dollar from you goes to the employes.

On all the Southern railroads in 1915, seventy-five per cent of the train employes earned these wages (lowest, highest and average of all) as shown by the payrolls—

	Passenger		Freight		Yard	
	Range	Average	Range	Average	Range	Average
Engineers.	\$1972 3810	\$2306	\$1455 3505	\$1916	\$1156 2424	\$1566
Conductors	1552 2696	1847	1353 2358	1580	1055 1749	1245
Firemen	943 1652	1209	649 1638	979	406 1302	777
Brakemen.	957 1736	1109	755 1854	958	754 1405	990

The average yearly wage payments to all Southern train employes (including those who worked only part of the year) as shown by the 1915 payrolls were—

	Passenger	Freight	Yard
Engineers	\$2144	\$1712	\$1313
Conductors	1723	1488	1157
Firemen	1096	865	683
Brakemen	1013	845	863

A 100 million dollar wage increase for men in freight and yard service (less than one-fifth of all employes) is equal to a 5 per cent advance in all freight rates.

The managers of the railroads, as trustees for the public, have no right to place this burden on the cost of transportation to you without a clear mandate from a public tribunal speaking for you.

The railroads have proposed the settlement of this controversy either under the existing national arbitration law, or by reference to the Interstate Commerce Commission. This offer has been refused by the employes' representatives.

Shall a nation-wide strike or an investigation under the Gov-

ernment determine this issue?

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Those who have heard this matchless preacher will rejoice to know that at last he has consented to the publication of a volume of his sermons. Among the fifteen sermons in this book are the following, viz: "A Prayer for a Revival," "Trumpeting the Gospel," "A New Testament Good Man," "The Temptation of Our Savior," "The Growth of Faith," "Christ's Message to the Weak," "The Subject and the Object of the Gospel," etc.

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NEWS IN THE CIRCLE

MARTIN BALL

Pastor J. R. Nutt, of Belton, recently assisted Pastor Springfield at Granger, Texas, in a great meeting. There were thirty-six additions—twenty by baptism.

Dr. A. E. Booth, of Harrisburg, Ill., has accepted the call to Fayetteville, Ark. His work will begin September 1. He will find a noble band of workers at Fayetteville.

Pastor H. E. Kirkpatrick, of Hot Springs, Ark., is conducting a meeting in his church, doing his preaching. There have been forty-two additions and the meeting continues.

The Baptists of Arkansas have raised half of the \$15,000 they are striving for to aid Ouachita and Central Colleges. They are confident the whole amount will be obtained.

Rev. John A. Held, once a successful pastor in Mississippi, has resigned as pastor of the First church, San Marcos, Texas, to take effect October first. His future plans are not revealed.

Pastor J. E. Billington, of Brook avenue church, Waco, Texas, is in a good meeting. Sixty joined the church the first week—thirty-nine by baptism. The meeting goes on with power.

Rev. F. Z. Huffstatler, of Silver City, is in a meeting this week with his church at Midnight. The prospects for a great meeting are good barring the rain. He has the assistance of this scribe.

The editor of the Baptist Advance has found an excellent loophole to get through voting for women speaking to the Southern Baptist Conven-

tion. He says it is audacious for them to speak when they know many are opposed to their speaking. On this ground he will vote against their speaking. Does not that dodge the main issue?

The church at Laurel, Dr. L. G. Gates, pastor (has decided to build a meeting house, to cost \$30,000, seating 1,000 people. The work is making much progress under the skillful management of Brother Gates.

Rev. J. A. Huffstatler, of Ecu, is doing good work in his field, preaching at Shiloh and Parkersburg, in Chickasaw county. He is a young preacher, who has been brought under the influence of that splendid teacher and trainer, Rev. T. A. J. eBasley.

1,200 BIBLE QUESTIONS

In Consecutive Order

Every church and every community should have one or more classes using Dr. Hill's 1,200 Bible Questions in the study of the Bible. The work arouses the greatest interest. Suitable for all. Ladies, see that a class is started, or use them in your societies.

"Our ladies greatly enjoy these studies, and appreciate the value of the splendidly arranged questions."—Mrs. S. R. Boykin, Sec'y Ladies' Aid Society, Baptist Church, Humboldt, Tenn.

"I consider it the finest course of Bible study I ever saw. The questions are asked in such a way as to instigate search in the Mine of Truth."—Rev. M. E. Davis, Pastor Baptist Church, Duffau, Texas.

Don't delay ordering the booklets, but start the good work at once.

ANSWERS printed in separate pamphlet. Sold at same prices as question books—10c, three or more \$1-3 cents each. Orders promptly filled when sent to THE BAPTIST RECORD, Jackson, Miss.

"TALKED BACK AT HIM."

Nearly all my Sundays are spent with the country churches. Very rarely am I here with the Laichowfu city church. Yesterday was meeting day here. They met in the study hall at the boys' school. The quarters are small, but the new church is now being built, and when it is done, there will be ample room. Meantime, the women and the girls meet at the Woman's Training School, sometimes they have a preacher and sometimes they devote their time to the Sunday School lesson. Eight men were examined and accepted here.

I left this meeting in Mr. Leonard's hands and went thirty-five "li" southwest to the newest church—Ying Li. I had gone but a short distance when some tracts worked loose and the high north wind began scattering them at a fierce rate. My horse would not stand for such lively distribution of good literature! We had a lively time; he quieted down, but we did not overtake the tracts. I hope some Chinese found and read them.

The little room graciously afforded by the generosity of one of the members was crowded with men. There being no place for the women, they had gone into the home with his wife. One of the evangelists was asked to preach to them, while I preached to the expectant men. "Life and Growth the First Five Years of the Church in Antioch" was my theme.

Examination of inquirers came next, and nearly filled the day. This was the first time for some, for others the third and fourth time. Usually I put such work on the Chinese, but today, in this new church, I did a good share of examining myself. Never in one day before have I examined so many, I think. Out of the thirty-one examined, sixteen were accepted for baptism. This means that they must now wait five or six months, a sort of testing or probation time. Long experience with other plans has led us to try this plan of a waiting time.

Some were pupils, the results of Christian schools, others came from tent work, and others from preaching. One of the finest things discerned in yesterday's work was that many had been led to admire, to believe by the testimony of their friends and neighbors. "I saw and heard So and So, and knew this doctrine must be a good thing!" To be sure it is a good thing, and that is the way to make a good thing known. After Stephen's death the scattered disciples did this very

thing, they went, and as they went they talked and talked of the Lord Jesus.

No women were finally accepted. There is need of work by some of the women workers before final acceptance. All were examined and encouraged or exhorted. Of the latter one was a woman, who said she was determined to become a Christian, in spite of the opposition of husband and children. "Why, he raises a row and quarrels, but I am bent on believing." "What do you do when he fusses and quarrels?" I asked. Ingenuously and frankly, she replied, "I give him as good as he sends. I talk back at him." Truthful, thoroughly natural, and wholly Chinese, not Christian! She had done it all her life, and knew no better. Then we told her the more excellent way.

Seven and a half hours of scarcely interrupted church work, then home by dark—thus closed a tired, happy day.

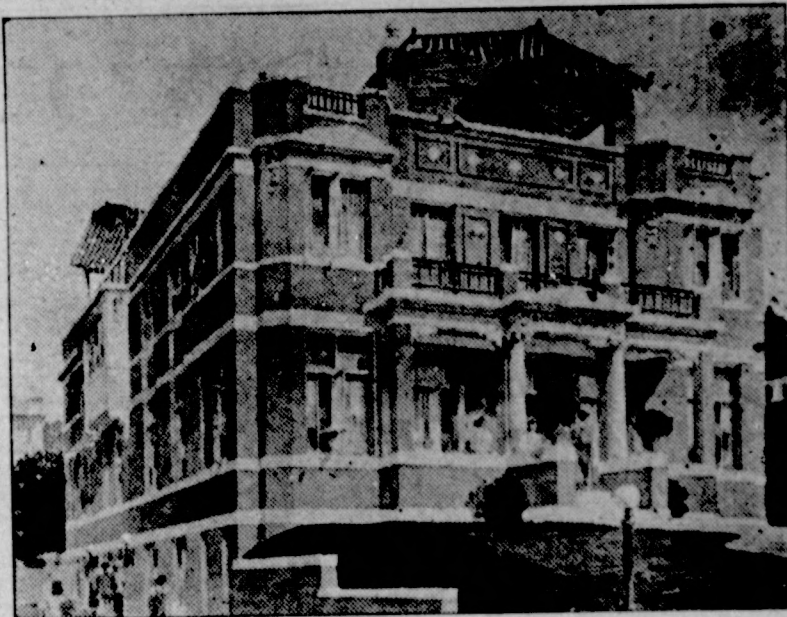
EDGAR L. MORGAN.
Laichowfu, China.

TIME AND PLACE OF ASSOCIATIONAL MEETINGS FOR 1916.

West Judson—Sherman church—Aug. 29.
Sunflower—Webb church—Aug. 29.
Chickasaw—Stonewall church—Aug. 31.
Oxford—Bethel church—Sept. 5.
Columbus—Macon church—Sept. 6.
Monroe County—Mt. Zion church—Sept. 7.
Judson—Evergreen church—Sept. 12.
Lebanon—Hattiesburg Immanuel church—Sept. 12.
Gulf Coast—Gulfport Second church—Sept. 12.
Chickasaw—Ecru church—Sept. 12.
Mt. Pisgah—Pleasant Ridge—Sept. 16.
Bethel—Bethel church—Sept. 16.
Hobolochitto—White Sand church—Sept. 19.
Tippah—Ashland church—Sept. 20.
Pearl River—Kokomp church—Sept. 20.
Bay Springs—Mossville church—Sept. 20.
Calhoun—Sarepta church—Sept. 21.
Jefferson Davis—Ebenezer church—Sept. 22.
Red Creek—Sand Hill church—Sept. 23.
Zion—New Hope church—Sept. 27.
New Liberty—Good Hope church—Sept. 27.
Pearl Leaf—New Hope church—Sept. 28.
Walthall—Salem church—Sept. 29.
Liberty—Antioch church—Sept. 29.
Oktibbeha—Macedonia church—Sept. 30.
Carey—Woodville church—Sept. 30.
Chester—Clear Springs church—Sept. 30.
Strong River—Pleasant Hill church—Oct. 3.
Louisville—Morgan's Chapel church—Oct. 3.
Kosciusko—Kosciusko church—Oct. 3.
Aberdeen—Algoma church—Oct. 3.
Yalobusha—Charleston church—Oct. 4.
Coldwater—Senatobia church—Oct. 4.
Mississippi—Concord church—Oct. 5.
Central—Utica church—Oct. 5.
Lauderdale—New Hope church—Oct. 6.

A NERVOUS BREAKDOWN.

no matter how trivial it appears, may be the beginning of the end of you. The heart and nerves are so closely connected that nothing can affect the nerves without affecting the heart. A shattered nervous system means a weak heart. If you are troubled with palpitation, short breathing, weak and irregular pulse, sleeplessness, swollen ankles, pains on either side of the chest, or the many other symptoms of an nervous breakdown, take "Renovine," the best of nerve tonic, and build up your nervous system. For sale by the best dealers everywhere. Price, 50c and \$1.00. Manufactured by Van Fleet-Mansfield Drug Co., Memphis, Tenn.



Address Superintendent

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Corner North State and Manship Streets, Jackson, Miss.

Courteous and efficient attention to all medical and surgical patients. Owned and operated by the State Baptist Convention.

Magee's Creek—Line Creek church—Oct. 7.
Copiah—Sardis church—Oct. 10.
New Choctaw—Bethany church—Oct. 13.
Lincoln County—New Prospect church—Oct. 13.
Leaf River—Shady Grove church—Oct. 13.
Lawrence County—New Hebron church—Oct. 13.
Tombigbee—Highland church—Oct. 14.
Choctaw—Blackwater church—Oct. 14.
Yazoo—Carrollton church—Oct. 17.
Bogue Chitto—Friendship church—Oct. 18.
Union—Hermanville church—Oct. 19.
Trinity—Antioch church—Oct. 19.
Rankin County—Dry Creek church—Oct. 19.
Harmony—Good Hope church—Oct. 20.
Hopewell—Pleasant Ridge church—Oct. 24.
Deer Creek—Merigold church—Oct. 24.

We have received no minutes of the following associations and hence cannot give time and place of meeting:

Tallahala.
Tishomingo.
Jones County (a new association).
Adoniram Judson (a new association).

Will some brother please furnish data for these associations?

DR. SMITH RESIGNS.

The papers announce the resignation of Rev. Wm. H. Smith, as secretary of the Foreign Mission Board. I first came to know this brother when we were students together at the seminary, thirty years ago, but have become much more intimate with him during his long years of service with the board. He did a most valuable work as missionary editor, and by correspondence and personal contact with the missionaries, he gained an intimacy with

them and a knowledge of their fields and work such as few secretaries acquire even in a lifetime. Thus his services to the board and to the denomination were greatly enhanced.

While serving the missionaries in his official capacity, Dr. Smith always bore himself toward them in a thoughtful, courteous and brotherly manner. In this way he justly earned their confidence and high esteem. When he accepted the secretaryship, the board paid him less salary than what he was then receiving from his church. As he returns to the pastorate we missionaries will not only continue to love him, but will ever recognize in him a personal friend and a strong supporter of our mission work.

J. G. CHASTAIN.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

"Mammy, what makes that man different from we uns?"

asks STEVE upon his first meeting with civilization

READ

The Boy from Hollow Hut
By ISLA MAY MULLINS

A book which will grip your heart-strings as never before, setting forth the hardships, deprivation and pitiful ignorance of a primitive mountain folk.

"A story as replete with incident and adventure as any of the books of John Fox, Jr., or Harold Bell Wright."—*The Examiner*.

A STORY OF THE KENTUCKY MOUNTAINS
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THE BAPTIST RECORD,
Jackson, Miss.



R. K. MORGAN,
Principal Morgan School, Fayetteville, Tennessee.

THE BOY DESERVES THE BEST.

Will he look back from the vantage point of thirty and feel that you were a wise parent in the selection of a school for him, or will he think that if you had given his case more careful attention, you would have placed him in a school where he would have received better training?

The thoughtful, considerate parent feels that the school to which he sends his son must be equipped and its faculty chosen with the primary end of training the boy to become a man—to teach true Christian faith, to develop manly independence and self-confidence, to inspire high ideals of life and service, to strengthen and develop mind and body alike.

Such an institution is the Morgan School, of Fayetteville, Tenn., which has been built up around the Christian character and wholesome, inspiring personality of Robert K. Morgan, who has been principal for 25 years. Graduating from the Webb School, Bell Buckle, Tenn., and Vanderbilt University, Mr. Morgan has devoted his life to the training of boys. He is the man to train your boy. The close, personal instruction and association with clean, high-minded men will help him wonderfully. A postal card to Mr. L. I. Mills, Secretary Morgan School, Fayetteville, Tenn., will bring you a catalog and full information about this school.

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots

There's no longer the slightest need of feeling ashamed of your freckles as the prescription ointment—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of ointment—double strength—from your druggist, and apply a little of it at night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than an ounce is needed to completely clear the skin and gain a beautiful "pear complexion."

Be sure to ask for the double strength ointment as this is sold under guarantee of money back if it fails to remove freckles.

No. 666

This is a prescription prepared especially for **MALARIA or CHILLS & FEVER**. Five or six doses will break any case, and if taken then as a tonic the Fever will not return. It acts on the liver better than Calomel and does not gripe or sicken. 25c

R. G. Peoples

BATTLE GROUND ACADEMY

Franklin, Tenn.

May have just the school for your boy.

May have just the boy for his school.

A line from you will bring full particulars about the school.

B. Y. P. U. & S. S. PROGRESS

Officers of all Unions are urgently requested to send news notes for publication, and questions concerning the work to be answered in this column, to G. S. Dobbins, New Albany, Miss.

Summer Reading for Sunday School and B. Y. P. U.

Summer time is reading time. Text-books are laid aside, and books requiring the grind of hard study are tabooed, but long summer afternoons must be spent somehow, and the majority of those who have leisure and are serious-minded, and who desire some form of self-improvement, turn to magazines and books. Of the making of these there is no end, and their reading is often a weariness to the flesh.

It is greatly to be desired that the attention of Sunday School and B. Y. P. U. workers be turned in the direction of good books that will form entertaining reading, and at the same time fit for greater usefulness. The editor of this page has for a long time been concerned to direct the reading of his young people and Sunday School teachers toward that which instructs as well as entertains, and that at the same time will prove a source of enthusiasm and inspiration for the tasks he is calling upon them to perform. He has not infrequently found that the right book placed in the right hands at the opportune time has brought about a revolution of interest and usefulness.

Because of requests that have come from time to time as to what books are best suited for this kind of reading, he has looked through a shelf of some of the newer books, and offers the following list in the hope that it will prove of benefit to others.

"Brothering the Boy," by W. Edward Rafferty; 75 cents. "An appeal for person, not proxy, in social service." This is one of the best and most intensely interesting books ever published on the ever-present "boy problem." Every teacher of boys, and every junior leader, should by all means possess this book. It is as full of interest to lovers of boys as any book of fiction could very well be.

"Michael O'Hallaran," by Gene Stratton Porter; \$1.35. This novel betrays an insight into boy life that alone makes it well worth reading, to say nothing of the charming story.

"The Girl in Her Teens," by Margaret Slattery; 50 cents. What Mr. Rafferty's book is to the student of boys, Miss Slattery's is to the teacher of girls. No teacher will ever be just the same after having given this book a thoughtful study.

"Prudence of the Parsonage," by Mabel Hueston (\$1.35) is one of the most refreshing, wholesome stories the writer has read in many months. In many respects it is equal to the justly famous "Pollyanna," and in some points is its superior.

"The Organized Class," by John A. Held, D. D.; 35 cents. This is one of the recent books sent out by the Sunday School Board, and is doubly valuable because it articulates the plans of the board for adult class work. It is written in a most pleas-

ing and interesting style, and is invaluable to the teacher of organized classes.

"The Way to Win," by Fred B. Fisher; 50 cents. The titles of some of the chapters will give a glimpse into the book: "Evangelism — to Win Men to Christ." "Training — to Make Men Like Christ." "Community Service — to Draw Men Together in Christ." "Missions — to Send Men Out for Christ." Four chapters deal with practical plans of working.

"Missionary Programs and Incidents," by Geo. H. Trull. This is a book of nearly three hundred pages of material for use in missionary meetings and on all occasions where it is desired to present some phase of missions in a striking, interesting way. The incidents are true to missionary history, and make delightful reading.

"The Efficient Young People's Society," by Carl D. Case and others; 55 cents. This manual, while perhaps not so specific and clear as Dr. Leavell's B. Y. P. U. Manual, with which we are all familiar, is fuller, and has some highly valuable suggestions not to be found elsewhere. To those who have mastered the manual this will be a welcome supplement.

"Training in the Baptist Spirit," by Dr. Van Ness; 50 cents. Another of the Sunday School Board publications which will stiffen Baptist backbone, and give that flavor of distinctiveness to the training work we are trying to do that is so necessary in the perpetuation of New Testament principles, and so desirable in the make-up of loyal Baptists. The position taken is lofty, but uncompromising.

"Training in Church Membership," by Dr. Van Ness; 50 cents. A clear, thoroughly readable and attractive presentation of this highly important subject. The book is intended for use in the B. Y. P. U. study course, and a single reading will convince of its possibilities for good when so used. This book ought to be placed in the hands of every young Christian.

"Training in Bible Study," by B. A. Dawes; 50 cents. As every pastor and B. Y. P. U. president knows, the hardest point in the Standard of Excellence is that requiring the daily readings. Here is a book which when read through (and this can be accomplished in an hour) will make the Bible a new book, and will aid wonderfully in making the readings a pleasure instead of an irksome duty. Let every quiz leader get this book.

Why not purchase one or more of these books, and begin its circulation from member to member, or teacher to teacher, adding one new book each month at the least? In the course of time a splendid library would be accumulated, and the good resulting would be incalculable.

YOU CAN AFFORD Familiar Songs of the Gospel (No. 1 or 2). Round or shape notes. 25c per hundred, samples 5c each. 25 songs, words and music. E. A. K. HACKETT, FORT WAYNE, INDIANA

SUNDAY SCHOOL AND B. Y. P. U. CONVENTION.

The first session of the Montgomery County Baptist Sunday School and B. Y. P. U. Convention and Training School was held July 9-12, 1916, with the First Baptist church, Winona, Miss. Nearly 100 messengers came from the twenty-one Baptist churches in the county, and in addition, large crowds from our city filled the auditorium each day.

From the beginning session on Sunday morning at 9:30 with the splendid Sunday School, 247 being present, till its close on Wednesday night, the dominant note of each meeting was educational, the training and equipping of the young people for service; but as a silver thread shows its gleaming length along a line of darker colors, so shone out from each lecture, sermon and well taught lesson a desire to glorify and magnify the name of our Lord Jesus Christ.

The evangelistic note of the meetings reached the climax when on Wednesday evening, Dr. R. M. Inlow chose as the subject of his wonderful sermon, "Lot's Choice." Men and women came forward to ask for prayer, many expressed sorrow for their careless, indifferent lives as their hearts were stirred by the power of God.

Four of our most splendid teachers and leaders were present—Mr. Arthur Flake, B. Y. P. U. field secretary of our Sunday School Board, Nashville, Tenn., gave addresses morning and afternoon on B. Y. P. U. work. Mr. W. E. Holcomb, State B. Y. P. U. worker, taught a class in Junior B. Y. P. U. work, and at the close of the convention organized two splendid B. Y. P. U's. Mr. J. E. Byrd, our splendid State field Sunday School secretary, gave his time to Sunday School work and taught "Winning to Christ." Miss Fannie Traylor, State young people's leader, worked among the women and young people, with a story hour each day for the children. For an hour, morning and evening, the inimitable Dr. R. M. Inlow, of Bellevue avenue church, Memphis, Tenn., preached an inspiring and uplifting sermon.

Space forbids going into detail as to the grade of work done by these specialists, but those who have heard even one of them can judge what it would mean in a training school to multiply that number by five and with a session of four full days. The good done has been incalculable. The Baptists of the county have taken stock, as it were, and a great mission campaign is being planned looking to the organization of Sunday School, B. Y. P. U., woman's work and laymen's work in every church in the bounds of this convention.

A permanent organization was effected with H. L. Watts, one of the best Sunday School superintendents in Mississippi, as president; Prof. Kenna, Kilmichael, vice-president; Miss Maggie Lee Suggett, secretary and treasurer; Mr. Harley Johnson, vice-president district one; Rev. L. F. Fowler, vice-president district two, and Chester Mortimer, vice-president district three, the conven-

tion having been divided into three districts. Each of these district vice-presidents will have charge of the work in his respective district and appoint leaders for every phase of the work fostered by our denomination in the State.

Truly it was a period of great spiritual refreshing aside from its great educational value, and the field workers along with Dr. Inlow voluntarily gave expression to the belief that it was the greatest meeting of the kind they had ever attended.

MRS. BEN H. TROTTER,
Chairman Com. Sunday School
of the First Baptist Church,
Winona, Miss.

CROOKED CREEK.

While visiting in the Hebron community where my lot for another year's work has been cast, it was a pleasure to drive out to the Crooked Creek church and preach to those good people in the absence of their beloved pastor, Rev. Jack Cranford. I had the good pleasure of meeting with this mighty man of power in the vineyard some months ago, and found his people well trained to come in church upon arrival at God's house, and not linger under the old trees, loiter in the shade, whittle and talk about unnamed things which custom is so prevalent in too many communities.

The church of God should be a very sacred place. In the true and only intended sense it is. Christ cleansed it from all filth and mire and muck and drove the money changers from its chambers—the Sunday School rooms and other accessories—and too often men use the occasion to talk political scandalry, trade horses, barter and sell. We should stop for a moment and ask ourselves the question: If all men were as good as I am, how good would this world be? Or again: If all men were as bad as I am, how bad would this world be? "Where two or three are gathered together in my name, I am there to own and to bless." He did not say, "Where two or three are gathered together, supposing in my name, I am there to witness and approve and confirm trades of various kinds."

I found on the wall of this church several mottoes, one of which was, "Begin on Time." All were good, and I found them living them the short time I had the pleasure of happily mingling with them. The house was full and gave good audience—the kind that makes one love the work the more. God is greatly blessing those people and using them for good.

J. H. GUNN.

PICKENS.

We have just closed an excellent meeting at Pickens. Brother J. P. Harrington did the preaching and Brother Joe Canzoneri led the singing for us. The weather was against us, but we had a good meeting. Seven were added to the church. In addition to this, more than fifteen hundred dollars was raised to build a pastor's home, and the church has practically agreed to go to half time services. This is what I call constructive work, and is only a sample of what Brother Harrington is doing all over North Mississippi.

E. T. MOBBERTLY.

ORDINATION AT SLAYDEN.

On last Sunday, July 9th, the Alexandria church set aside for the full ministry Rev. W. A. Stone. The presbytery consisted of Brethren J. P. Horton, H. B. Russum and Pastor W. M. Fore with the board of deacons. Brother Horton preached the sermon and gave the charge, Brother Russum offering the prayer.

Brother Stone dated his call back to his profession, some ten years ago. He is serving one church at present, Chewalla, also a number of mission points in the Little Hatchie Association.

Our church responded nobly to the call of paying off the foreign mission debt.

Preparedness has the right of way with us at present. We meet twice a week in prayer and praise service. Our series of meetings begin the second Sunday in August, Rev. McGehee, of Jackson, Tenn., doing the preaching. Join us in prayer for a glorious revival and a great ingathering.

H. BOYD WATKINS.

Invigorating to the Pale and Sickly
The Old Standard general strengthening tonic, GROVE'S TASTELESS CHILL TONIC, drives out Malaria, enriches the blood, and builds up the system. A true Tonic. For adults and children. 50c.

A REQUEST.

Brethren, the Lord willing, I am to preach in seven meetings this summer—Old Hebron, July 23-28; Sharon, July 30 to August 4; Petal, August 6-11; Agricola, August 13-18; White Oak, August 20-25. Pray that the fire of God may fall on the preacher and people, and may heaven's blessings continue to abide upon you and yours.

N. R. STONE.

Laurel, Miss.

NATCHITOCHES, LA.

I closed my pastorate in Hernando on the ninth, after a work of some twenty-six months. During that time we were blessed in having a net gain of seventy-four per cent in the membership of the church, and were awarded the A-1 standard in the Sunday School for both 1915 and 1916. It was with much regret that I felt constrained to leave the good people in Hernando. I trust that they may secure a good man as pastor, and that without unnecessary delay.

We have a field of great opportunities here in Natchitoches. This is the seat of the State Normal School, which has an annual enrollment of more than 1,000 students, the majority of whom are Baptists or of Baptist preferences. The town has some 4,000 people, but is largely Catholic. It is the third oldest town in the United States.

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World Evangel

Published in 1913

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REQUEST.

I write this word to request the prayers of the Mississippi brotherhood for the Byhalia meeting which began on the 23rd. The writer is assisting their brilliant and beloved young pastor, Leonard O. eLavell, in this revival. Both of us appeal to our friends to use all their influence at the throne of grace in our behalf this week. Hoping for a revival, rich and running over for the church and whole community.

Yours earnestly,

J. W. DICKENS.

Jackson, Tenn.

LULA.

Our meeting will begin at Lula church the fifth Sunday, pastor doing the preaching.

J. H. FULLER.

Another book coming into deserved popularity is Gregory's "Seven Laws of Teaching." If you haven't this book, you have missed a rich treat.

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DEATHS

Obituary notices, whether direct, or in the form of resolutions, of 100 words, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

MRS. ADAINE LATIMER.

The death of Mrs. Latimer occurred at her home at Clinton, on April 13, 1916. She was born November 6, 1837, being seventy-eight years, five months and seven days old at the time of her departure from this world to be with Christ. She was married twice. In 1857 she married John A. Gille, and to that union five children were born; married the second time in 1869 to Brother Latimer, who is left to comfort the children and grandchildren, there being four children living and three dead. The living are: Prof. M. Latimer, of Mississippi College, Clinton; Mrs. Isett, Mrs. Sumrall and Mr. J. A. Gittles, all of Crystal Springs. And you will have to travel a long way to find four finer children. They are the salt of the earth. Mississippi is a better commonwealth because of the wholesome influence of their uplifting lives.

She leaves twenty-seven grandchildren and seven great-grandchildren. Her body was laid to rest at her old home cemetery at New Zion church, with which church she united in her teens, being baptized by Brother Woodall.

A devoted wife, true mother, warm friend, and consecrated Christian woman has gone on to be with Jesus. We deeply sympathize with the sorrowing ones. The funeral service was conducted by the writer, assisted by Dr. Aven and Brother House, in the presence of a large number of relatives and friends.

ZENO WALL.

The Social Ideals of The Lord's Prayer

By PERRY J. STACKHOUSE

TEAR up the sinister evils of modern civilization, and you will find their roots well down in economic soil. Christian men in increasing numbers are beginning to see that the social question is at heart a moral question. There has come a quickening of interest in the sociological study of the Bible. The teachings of the law and the prophets, of Jesus and the apostles, have been examined from the social viewpoint, and from the word new light has been breaking forth on many dark problems. Mr. Stackhouse has elected to make his approach to the social question through the Lord's Prayer, finding in its limpid phrases depths of significance for all who would bring the power of the Christian religion into battle with the world's social wrongs.

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INFORMATION WANTED.

We are endeavoring to complete the roll of the graduates and non-graduates of Brown University, who had military service, Union or Confederate, in the Civil War, 1861-65. I had two classmates (class of 1861) who came from Mississippi—John Jefferson Ward, of Clinton, and George Charles Crutcher, of Vicksburg. I remember them well. Ward remained after the war opened and graduated in September, 1861, while Crutcher went home in the earlier part of that year. I have an ardent wish to have the record of both of them in our roll, but I have not been successful in seeking information. Both, I have learned, died in the Confederate service. What I wish to know is when they entered the service, rank, regiment, promotions, etc., and date of death. Both of them were men of good character, scholarly, and the University desires to have their war record with others of her sons. If any of your readers in Clinton and Vicksburg can give me the information, we desire, it will be greatly appreciated.

HENRY S. BURRAGE,

State Historian.

Kennebunkport, Maine.

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Many chronic diseases fail to respond to drug treatment, even in the hands of the best physicians, whereas acute diseases usually respond readily. When a disease has become chronic, drugs often seem to do as much harm as they do good, for the system rebels against them. It is just this class of cases which derive the greatest benefit from Shivar Mineral Water. If you suffer with chronic dyspepsia, indigestion, sick headache, rheumatism, gall stones, kidney or liver disease, uric acid poisoning or other conditions due to impure blood, do not hesitate to accept Mr. Shivar's liberal offer as printed below. His records show that only two in a hundred, on the average, have reported "no beneficial results." This is a wonderful record from a truly wonderful spring. Simply sign the following letter:

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and fever though not immediately dangerous, are extremely unpleasant and if neglected, may prove fatal. If you are troubled with dumb or shaking chills and fever, malaria, liver trouble or jaundice, why not safeguard yourself against such discomforts and avoid a possible fatality? Use only that which has been tried and proclaimed efficient by others. Plantation Chill & Fever Tonic and Liver Regulator is a well known reliable remedy, harmless but effective. Contains no calomel, arsenic or other dangerous drugs. For sale by best dealers everywhere, price 50c. Manufactured by The Van Vleet-Mansfield Drug Co., Memphis, Tenn.

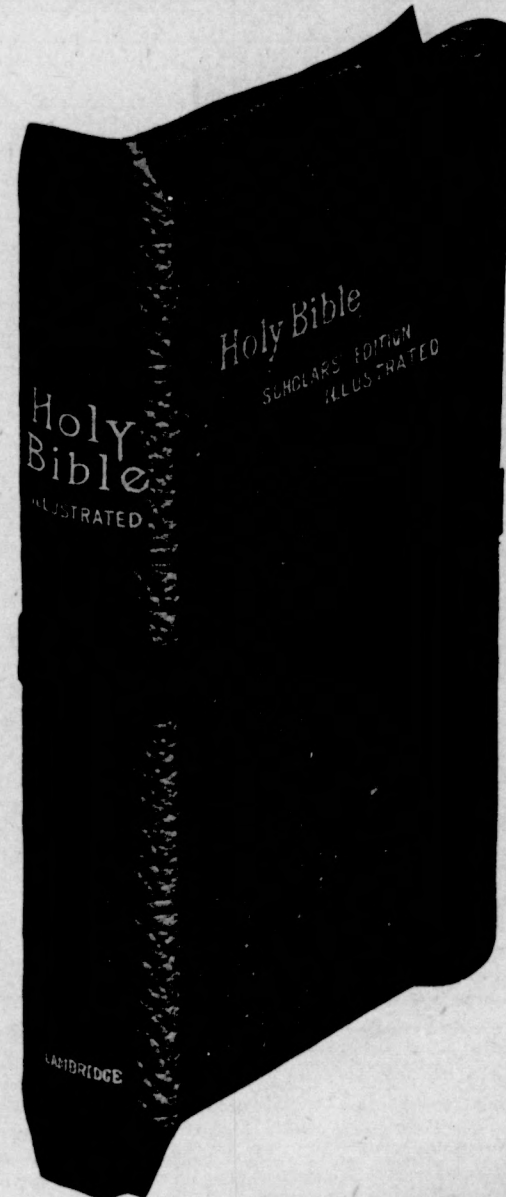
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